

STEPHEN W. MARSH,
Piano-Forte Manufacturer,
No. 203 Washington Street,
BOSTON.

**CURE FOR THE DYSENTERY AND
DIARRHOEA.**
SUGAR COATED IMPROVED INDIAN VEGETABLE PILLS are a positive cure when taken in season, and after the expiration of 24 hours, and are successful in curing the worst cases of Dysentery and Diarrhoea.

Have been afflicted for some time with the Liver Complaint, having pain in my side, weakness in back and limbs, and a general debility. I have taken many remedies, but have not obtained any relief. I have been advised to take Dr. Smith's Sugar Coated Pills, and I have taken them, and I feel better than I have for many months. My bowels are regular, and I feel stronger than I have for many months. I have taken them for many months, and I feel better than I have for many months. I have taken them for many months, and I feel better than I have for many months.

Church Organ for Sale.
The subscribers, having established themselves in business as Organ and Piano Tuners, and as makers of the public patronage. We have facilities for the repair of church organs, and for the manufacture of new organs, and for the repair of old organs. We have a large stock of church organs, and we are prepared to make organs to order. We have a large stock of church organs, and we are prepared to make organs to order. We have a large stock of church organs, and we are prepared to make organs to order.

**Wm. Brown's
Sarsaparilla and Syrup.**
This medicine is in great repute for making a most healthful and wholesome beverage. It is manufactured with the purest and most refined ingredients, and is recommended by the medical profession. It is a most valuable remedy for all diseases of the blood, and for all diseases of the skin. It is a most valuable remedy for all diseases of the blood, and for all diseases of the skin. It is a most valuable remedy for all diseases of the blood, and for all diseases of the skin.

Time Ningyong Teas, at 35 Cents!
This is a most valuable and healthful beverage. It is manufactured with the purest and most refined ingredients, and is recommended by the medical profession. It is a most valuable remedy for all diseases of the blood, and for all diseases of the skin. It is a most valuable remedy for all diseases of the blood, and for all diseases of the skin. It is a most valuable remedy for all diseases of the blood, and for all diseases of the skin.

For Communion Service.
This is a most valuable and healthful beverage. It is manufactured with the purest and most refined ingredients, and is recommended by the medical profession. It is a most valuable remedy for all diseases of the blood, and for all diseases of the skin. It is a most valuable remedy for all diseases of the blood, and for all diseases of the skin. It is a most valuable remedy for all diseases of the blood, and for all diseases of the skin.

**GOLD SMITH'S
BINDER.**
This is a most valuable and healthful beverage. It is manufactured with the purest and most refined ingredients, and is recommended by the medical profession. It is a most valuable remedy for all diseases of the blood, and for all diseases of the skin. It is a most valuable remedy for all diseases of the blood, and for all diseases of the skin. It is a most valuable remedy for all diseases of the blood, and for all diseases of the skin.

**Great English Remedy
COUGHS, COLDS, ASTHMA, AND CONSUMPTION.**
This is a most valuable and healthful beverage. It is manufactured with the purest and most refined ingredients, and is recommended by the medical profession. It is a most valuable remedy for all diseases of the blood, and for all diseases of the skin. It is a most valuable remedy for all diseases of the blood, and for all diseases of the skin. It is a most valuable remedy for all diseases of the blood, and for all diseases of the skin.

Caution!
This is a most valuable and healthful beverage. It is manufactured with the purest and most refined ingredients, and is recommended by the medical profession. It is a most valuable remedy for all diseases of the blood, and for all diseases of the skin. It is a most valuable remedy for all diseases of the blood, and for all diseases of the skin. It is a most valuable remedy for all diseases of the blood, and for all diseases of the skin.

**"OAK HALL,"
THE LARGEST, CHEAPEST AND MOST
FASHIONABLE CLOTH AND CLOTHING
ESTABLISHMENT IN THE UNITED
STATES.**

SPRING AND SUMMER GOODS.
This is a most valuable and healthful beverage. It is manufactured with the purest and most refined ingredients, and is recommended by the medical profession. It is a most valuable remedy for all diseases of the blood, and for all diseases of the skin. It is a most valuable remedy for all diseases of the blood, and for all diseases of the skin. It is a most valuable remedy for all diseases of the blood, and for all diseases of the skin.

SIMMONS OAK HALL.
This is a most valuable and healthful beverage. It is manufactured with the purest and most refined ingredients, and is recommended by the medical profession. It is a most valuable remedy for all diseases of the blood, and for all diseases of the skin. It is a most valuable remedy for all diseases of the blood, and for all diseases of the skin. It is a most valuable remedy for all diseases of the blood, and for all diseases of the skin.

Life Insurance.
This is a most valuable and healthful beverage. It is manufactured with the purest and most refined ingredients, and is recommended by the medical profession. It is a most valuable remedy for all diseases of the blood, and for all diseases of the skin. It is a most valuable remedy for all diseases of the blood, and for all diseases of the skin. It is a most valuable remedy for all diseases of the blood, and for all diseases of the skin.

**A. R. CAMPBELL'S
TEMPERANCE EATING HOUSE.**
This is a most valuable and healthful beverage. It is manufactured with the purest and most refined ingredients, and is recommended by the medical profession. It is a most valuable remedy for all diseases of the blood, and for all diseases of the skin. It is a most valuable remedy for all diseases of the blood, and for all diseases of the skin. It is a most valuable remedy for all diseases of the blood, and for all diseases of the skin.

BOSTON RECORDER.
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BOSTON RECORDER.

ERASMUS D. MOORE, AND MARTIN MOORE, EDITORS.
RICHARD S. STORRS, D. D., ASSISTANT EDITOR.

THURSDAY, OCTOBER 2, 1845.

M. MOORE, PROPRIETOR AND PUBLISHER
VOL. XXX. NO. 40.—WHOLE NO. 1555.

Religious.

MR. SUMNER'S ORATION.

MISS. EDITORS:—I have just been reading Mr. Charles Sumner's oration, delivered at Boston, on the 4th of July, on "The True Grandeur of Nations." It is emphatically, a peace oration; and, as your paper is a supporter of the cause of peace on earth, I take the liberty to send you the impressions made upon my mind by the oration. Having no knowledge of Mr. Sumner except from the speech or discourse, I think I may be able to speak of this production of his pen with some degree of impartiality.

It is a learned, eloquent, splendid oration,—full of beautiful thoughts, beautiful language,—unrivalled and unequalled by any address on a similar occasion in the years which have gone by. I have been tempted to ask—whence all this eloquence of language; whence all this refinement of taste; whence all this compass, and melody, and power of words? Whence this untroubled boldness, that makes him willing to proclaim his grand but unpopular sentiments, in the ears which have been accustomed to very different sounds? Are these the fruits of long years of silent meditation and most diligent study, or have they been produced as an incentive to youthful industry, by the skillful and assiduous and unceasing cultivation of a comparatively short period?

Mr. S. defines war as a public, armed contest between nations, in order to establish justice between them; and he then proceeds to consider the character of war as merely a transference to men of the ferocity of wild beasts, and as stamped with the most atrocious and abominable crimes; next, the effects or consequences of war as desolating the fair face of the earth, and making it with human blood; and then the total inefficiency of war to secure the aims of justice.

After this he brings into view some of the influences and prejudices, which keep alive the delusion of war; such as, 1st, the general belief in its necessity; 2dly, an acquiescence in what has been the practice of nations; 3dly, the influence and encouragement derived from the Christian church, so called; 4thly, the prejudice arising from the point of honor; 5thly, the selfish love of country; 6thly, the costly preparations of war in time of peace. On this point and on the expense of war, his illustrations, although not generally new, are very striking, and worthy of being spread out as widely as possible before the public.

The public debt of the European states, produced by war, is more than 6,000 millions of dollars, which would give, if divided among the eighteen millions of paupers, the paltry sum of \$375 to each. The debt of Great Britain a few years ago was more than 4,000 millions of dollars; a sum equal to all the gold and silver drawn from the mines of America. The interest of this debt was 140 millions annually; and adding 40 millions for the army, we have 200 millions of dollars as the annual tax on the English people for war.

There are two millions of soldiers in Europe; their sustenance and pay require more than 500 millions of dollars annually. As to our country—out of 26 millions of people annually by our government for six years ending with 1840, more than 21 millions were for military and naval purposes; that is, eighty per cent of the whole amount. Truly the people are the mere dupes of a war spirit, which blinds and governs their representatives! Since 1789, we have spent for war and in preparation for war, more than 500 millions—to say nothing of the immense sums for the expenses of the militia.

Harvard College, the glory of New England, nursed by the state and by numerous patrons of learning for 200 years, has property to the amount of 700 thousand dollars. But the ship Ohio, "swinging idly at her moorings" in Boston harbor, cost 800 thousand dollars. Remember this, all ye who can understand the difference between educating the minds of our people and shooting down the bodies of our enemies, and who vote for representatives to Congress.

Moreover, the expenses of Harvard College for one year are \$46,000, while those of the Ohio ship are \$230,000; that is, we expend idly on one ship of the line, what would support four such institutions as Harvard University! And the annual support of one ship of war costs more than the support of Williams and Amherst College, and of Andover Theological Seminary.

The average cost of each gun of our navy, carried over the ocean, is \$15,000 a year—a sum equal to the salaries of all the judges of the supreme court and of the Governor of Massachusetts!

After these and other illustrations of the expenses of war, Mr. S. asks, "What is the use of the standing army of the United States? What is the use of the navy? What is the use of the fortifications? What is the use of the militia of the United States?"

As to the grandeur of nations, he says, "The true grandeur of humanity is in moral elevation, enlightened and decorated by the intellect man. The truest tokens of this grandeur in a state, are the diffusion of the greatest happiness among the greatest number; and that passionless, godlike justice, which controls the relations of the state to other states, and to all the people,

who are committed to its charge." But I have no space for quotations. Let the oration be read.

Notwithstanding all the beauties and excellencies of this oration, it would be strange if it was free from defects and errors, to which I could wish not to refer, except from the persuasion that they injure the cause which the writer espouses. For I hold that nothing is useful but truth, principle, merit. These are in all cases and at all events to be maintained.

It is then true, as Mr. S. asserts, "that Christianity forbids war in all cases." I am persuaded that this proposition is not true, and of course has never been proved and cannot be proved; for the right of a purely defensive war, I suppose, can be demonstrated in the same manner as the right to punish a murderer, which right is not taken away from the ruler by the gospel, but rather is enjoined upon him; for he is not to bear the sword in vain, but to punish the evil doer. This obligation seems to be admitted by Mr. S., for he says, "we seek the murderer, and the law puts all its energies to secure his punishment." But suppose the murderer comes in the shape of an invading army, waging against us an offensive, unjust war. Is the ruler, entrusted with the execution of the law and the protection of the citizens, instantly to drop all his energies, to succumb in utter imbecility, and to leave the poor sheep a prey to the wolves! To this conclusion true logic, strong reasoning could never arrive; for why should we punish an individual murderer, and not a company, a band of murderers? Why resist an individual robber, and not an army of robbers?

To be continued.

EXAMINATION OF BARNES ON JOB 19: 25-27. NO. IV.

"I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth," &c.

But why should it be thought incredible that Job and his contemporaries should have known the doctrine of the resurrection, seeing that they knew every other essential doctrine of Revelation. Mr. B. finds the following great truths in the book of Job: (1.) "The existence and attributes of the one supreme God are stated perhaps with as much clearness as in any part of the Bible." (2.) "The universe was created by this one great and glorious God." (3.) "He is the moral Governor of all his intelligent creatures, dispensing rewards and punishments according to their character."

(4.) The existence of angels, or a superior rank of holy intelligences is asserted. (5.) The doctrine of the existence of evil spirits was believed with as much certainty. (6.) Man in the time of Job was regarded as a fallen being and as wholly depraved. (7.) The necessity of reconciliation with God in order that peace may be enjoyed, is abundantly stated and enforced. (8.) The doctrine is taught that if a man was penitent under the divine chastisement, God would receive the true penitent to his favor. (9.) The doctrine was held that man would not live again on the earth; that when he died he departed to return no more; (his 10th denies the knowledge of the future world.) (11.) God was to be worshipped by sacrifice and burnt offerings. There was therefore some idea of the nature of an atonement, or of expiation for sin.

The above are all in Mr. B.'s own words. Does it not seem incredible that with all this light and knowledge from heaven, they should have known nothing of the resurrection, or of a future world? It would seem as if the doctrine of a future life, if it had not been revealed, might have been inferred from some one or more of the above truths, if not with absolute, yet with a good degree of certainty. How could they have helped reasoning in this manner; God dispenses rewards and punishments according to the character of men. He does not do it in this life. Therefore there must be a life to come in which men will stand before him in body and soul, to receive according to the deeds done here in the body. But God did not leave his people to reason on this point. In the passage under consideration we have a clear, if not a full revelation on the subject.

Professor Stuart, in his dissertation on future punishment, says, p. 112. "To suppose the Jews had no idea of a future state of retribution, is to suppose them to be destitute of the very first principles of even natural religion." Again, on p. 107. "As it is now past all doubt that the ancient Egyptians (of Moses' time) did believe and teach, very expressly, the doctrine in question, I am not able to comprehend how Moses, who was learned in all the wisdom of the Egyptians, nor has been ignorant of this doctrine. Nor, as I have already said, can I be permitted, without strong, yes, irrefragable evidence, that the people of God, among whom were patriarchs and prophets, knew less respecting a state of rewards and punishments, than their heathen neighbors who were destitute of any special revelation."

Mr. B.'s VI. and last argument is, "All which the words and phrases fairly convey, and all which the argument demands, is fully met by the supposition that it refers to some such event as is recorded in the close of the book."

It is here affirmed that Job knew confidently that he should see God on the earth while here in the body, and that all the words and phrases which he used in this

passage, are appropriate to such an expectation. Now it seems to us that these words and phrases will apply to any thing but a living man, and that we must go to the charnel-house to find that which they clearly describe,—skin destroyed, flesh consumed by worms, vitals all gone. Take Mr. B.'s own version of Job's language, and see if it is descriptive of the living. "Though after the destruction of my skin, the process of corruption shall go on till all my flesh shall be destroyed, yet without my flesh I shall see God; whom I shall see for myself—though my vitals are destroyed." Job then expected that after his skin was consumed, and his flesh all gone, and his vitals wholly destroyed, he should still be alive and see God! A living, moving man without skin, muscles or vitals! Again Mr. B. says, "It cannot be proved that this refers to the resurrection of the body, and indeed the natural interpretation is against it. It is rather that though without a body, he would see God. Here he gives us a living, seeing man, without any body." Verily the faith of Job must have been great, that he should continue to live after his body was gone, and without a body see with bodily eyes!

"All which the argument demands," &c. It is somewhat remarkable that Mr. B. should reiterate so often that Job's expectation of seeing God in this life, as his vindicator, accorded with his argument, when, more than once, he describes his argument as just the reverse of this. The three friends maintain that the dispensations of God here are strictly according to human character, and that character may be fairly inferred from those dispensations; Job denies this, but maintains that there will be a future retribution, which will be strictly in accordance with justice." Introduction, p. 85. See also note, p. 277.

If Job denied a retribution in this life, and maintained that there would be a future retribution, how can there be a doubt that the passage under consideration refers to the resurrection, and the final judgment? We have thus followed Mr. B. through all his arguments against the doctrine of the resurrection being contained in this passage, and have seen that they rest on no solid ground, but are refuted by his own declarations. Is it not to be wished and hoped that another edition of this otherwise so excellent a work will be purged of so foul a blot, as this unscriptural view of the faith and hopes of God's ancient people in relation to the future life? W. C.

A FIVE YEARS' CAMPAIGN IN CANADA. THE TEACHERS OF SLAVE FUGITIVES.

A sketch of two in regard to the character of those who have labored among them as teachers, might not here be out of place. And in the first place, I will introduce an extract from a letter written some three or four years since, by L. J. Rice, then of Colchester, now of Malden, Canada West. He says, "I am now living in my home alone; and yet I am not alone, for God is with me. The furniture of my house consists of a chair, which I made, and use for myself, a pail, a broken spade, a pen-knife, and a fork, an old table, (hollowed) and a grease-pot, to oil my shoes. My provision is cornmeal, and most of the time, meat without sauce of any kind. I have suffered much during the long winter, for want of sufficient bed-clothing. I sometimes expect to take my death, but I think I shall yet weather the storm. I have one of clothes which I have on, (and all I have are on me, except my cloak and coat.) I have mended with my own hands, and have worn them one year." In speaking of his feelings he says, "How my whole soul leaps to do my Savior's ever blessed will; how much sweet delight I take in suffering for his dear sake."

It has been the end and aim of those who have labored among them as teachers, to inculcate morality and religion, as well as letters, to correct the heart and life, as to train the intellect. Miss Fidelia Coburn, from the state of Maine, a woman of uncommon self-denial, whose piety and faith in God are equalled by few, has spent three years of more than ordinary privation, suffering and exposure, breathing forth her ardent prayers to God for the salvation of that people. She has with her own hands cleared away brush for putting up a house, also for planting and sowing around it. She has travelled the wilderness for miles for help, and has succeeded in putting up a log house, in which she has taught school, and blessed all who enter her dwelling with her smiles and her prayers. She has sat up whole nights plying her needle with unwearied, incessant application, to clothe the naked, and dealing out her meal to the hungry, while she had any for herself; and when it was quite wasted, she has gone to her heavenly Father, and been supplied almost as providentially as the widow of Sarepta. She has done all this at her own charges, being burdened to none, living in the most frugal and prudent manner; and while she has "dwelt in the land, verily she has been fed;" and her cup of blessings has often overflowed. She is eighteen miles from mill and store, equal distance from any post office, and has been toiling as it were alone in the dense wilderness, with poor health and in opposition to friends, with whom she could have remained in ease and been surrounded by luxuries and abundance. She has done what she has, from the strong impulses of christian duty, considering herself not "her own, but the Lord's."

I shall not look upon her like again. Another female of devoted piety now lies beneath the cold clay of Canada, with not so much as a slab to mark the spot where she lies dead. At Chatham, eighteen miles from Lake St. Clair, she "ceased from her labor, and her works do follow her," having left the "testimony that she pleased God."

The following account, is taken from the lips of one "who knows what sore" oppressions "mean, for he has felt the same." John Little, now at a place called the "Queen's Bush," in Canada West, says he was "raised" in North Carolina, thence sold to Mississippi, where he remained, till he was given to the owner to give him 200 blows with the paddle. Said he, "I could stand it no longer and ran away, my wife accompanying me,—was four months on the way, during which time I never entered a white man's house—I was afraid of every white man under heaven. The first conversation I had with a white man was in the state of Illinois. I would not have met with that one, had it not been unavoidable; he however proved a friend, and told me I had gone 180 miles out of my way. He kindly offered me any refreshment he had, for he was on a hunting excursion, and which from fear I refused, although nearly famished. My last master's name was Garret. He would hear neither praying nor singing, and burnt every book that met his eye. I have received three hundred lashes upon my naked person, about my back and thighs, and then had salt and pepper applied to prevent mortification. I have been shot at fifteen times, seven shooting at once, and have now an ounce ball in my thigh and back shot lying round it, have had my back and thighs pounded all to a jelly, with that torturing machine the paddle; and in consequence of it, running sores for three months. I have worn the irons, and had my feet thrust into the stocks every night for six months, for fear I should run away, in which position I was obliged to lie upon my back, not being able to turn entirely upon one side or the other. I was released some morning, after having spent a painful, wearisome night, unrefreshed, to be driven again to the cotton field, yet I was not so badly treated as many others. I have known eight hundred lashes to be given to one individual without taking life, but they often die. I learned after I left that my master made great exertions to get me, not so much on account of the \$200 he paid for me, as to make me a public example, or rather to satiate his blood-thirsty passions." But said I to Mr. Little, your master would not surely thus wantonly destroy so much property? "Pah!" said he, "what do they care for one man, when they will often gamble away \$10 or \$15,000 in one night. One thousand dollars was offered for me where I was willing to live, and I begged that I might be sold. Said Garret, if he offered \$1000 I will knock him down; let him mind his own business; this is my nigger, and I'll do what I am a mind to with him." "When slaves are sold, they are cast into prison at every stopping place while on their journey. Some enter, dejected and heart-broken, cursing most bitterly the day of their birth; some, singing and dancing." And how often have we been compelled to listen to the flimsy arguments, that they are contented, cheerful and happy.

"But" said he, "these outward acts so diverse, are the results of the same cause, and are not evidences of happiness, but on the contrary of the deepest misery; and this is done to shake off trouble. The whip used on the cotton and rice plantations is a short, heavy stock, long lash, heavily leaded at the end, beyond which, and forming the extreme end, is a silk cracker; every blow of it lays the flesh open like a carver's knife, and often causes death. After thus inhumanly butchering the perpetrators are sometimes lauded at night and day. They will keep a candle burning all night." John Little is not a christian, and the softest name he could apply to Garret was, "that devil" nor methinks, did he speak wide of the truth. The Sabbath, he further remarks, is a day of general settling up of accounts; they could not get time on week days to go through with the long list of defaults, and thus the air is riven with shrieks of tortured innocence, on God's sacred day of rest! What is this, but doing faithful service to Moloch, whether they have "the image set up" or not? "No matter how sore and crippled one may be, he must carry his head back like a buck, look venomous as a rattlesnake and perck as a cricket, especially if he is about to be sold." That slavery is a grand institution of lying or deception, he farther remarks: "One may be about forty years old, his constitution broken down, and he presenting a sickly look,—his master being about to sell him, because of no farther service to him, comes and gives him instructions what to say to his purchaser, when he may come to question him; which is, to represent himself as being about twenty-five years of age, well, hale and healthy; and if asked why he has that sickly look, he is to reply that he is the consequence of hard work." Thus he is compelled to swear that he is able to perform the work of a young and healthy person, and after being sold is held responsible for it, and receives the lash if he is not able to do it. "When one is purchased of more than ordinary tact and talent, the overseer is instructed to keep such an one down by hard tasks and plentiful whipping, lest he spoil the whole plantation."

tion." This is ambition, a part of his constitutional disease, cloven down.

Can "they take care of themselves?" I visited this same John Little in his own house last January. He was living on one hundred acres of government land, had been there less than three years, cleared sixteen acres of ground, exceeding heavy timbered, performed the logging without any help, except his wife, has had no assistance of a team of any kind, and with their bare hands, and simply with the use of hoe and rake, they have raised the previous year three hundred bushels of potatoes, and one hundred bushels of wheat; they had purchased themselves a cow, and with the avails of last year's crop a pair of oxen; and after having partaken with them of manifold refreshments, kindly bestowed, I had them farewell, and left them in a fair way of "taking care of themselves."

EMERSON PRESCOTT.

POPE, THE BIBLE, AND THE FREEDOM OF THE PRESS.

Brownson, in his review of January last, defines some one "to lay his finger on a single act of the Roman Catholic church, which indicates on her part the least hostility to a free press."

Let us look at this as a matter of history and see. By a canon of the Council of Carthage as early as the 4th century, bishops were forbidden to read profane books, or those of the heretics, unless by necessity.

In the 12th century, Pope Innocent 3d, the butcher of the Albigenses and the founder of the bloody Inquisition, forbade the reading of the scriptures, long before printing was invented, and persecuted and butchered all who read, with true popish spirit. Printing was invented about 144, and for many years progressed very slowly. About 1472, not thirty years thereafter, Pope Sixtus 4th commenced the crusade against the freedom of the press, which popery has waged ever since. In 1501, Pope Alexander 6th ordained under the severest penalties that no books of any description should be printed in any diocese, without the sanction of the bishop. In 1517, under Leo 10th, the 6th council of Lateran forbade the freedom of the press under the severest penalties, and pain of immediate excommunication. In this same year began the Reformation under Luther. In 1545 the famous Council of Trent, held its first session, under Pope Paul 3d, and finally dissolved in 1563, when it held its 24th and last session, under Pope Pius 4th. This council, after declaring Tradition with equal authority with the Bible, after declaring that Apocryphal books on a level with the inspired scriptures, after exalting the wretchedly false Latin Vulgate above the inspired Hebrew and Greek scriptures, as the only authentic word of God, which "no one shall dare or presume to reject under any pretence whatever;" and after prohibiting the right of private judgment in reading the scriptures, declaring that "no one shall dare, confiding in his own judgment, to wrest the sacred scriptures to his own sense of them;" proceed to forbid most authoritatively the freedom of the press,—the printing, causing to be printed, selling, or even retaining in possession, circulating or publishing in manuscript, the possessing or the reading of the holy scriptures, or any works relating to religion, without the name of the author; unless they have been first examined and approved by the bishop, and his permission obtained in writing, so to print, sell, read, or possess.

The same council established an index of prohibited books, which was approved with the ten rules accompanying by Pope Pius 4th, in a bull of March 24, 1564.

In Rule 2d, the books of all heretics, treating professedly of religion, are totally condemned.

Rule 3d. Translations of the Old Testament are allowed only to learned and pious men, at the discretion of the bishop, provided they use them merely to elucidate the vulgar; but true translations of the New Testament are allowed to no one.

Rule 4th, we transcribe entire. "Inasmuch as it is manifest from experience that if the holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it—it is on this point referred to the judgment of the bishop or inquisitor, who may, by the advice of the priest or confessor, permit the reading of the Bible translated into the vulgar tongue by catholic authors, to those persons whose faith and piety they apprehend will be augmented, and not injured by it; and this permission they must have in writing. But if any one shall have presumed to read or possess it without receiving absolute permission, he shall not receive absolution until he has first disposed of such Bibles to the bishop. Bookellers, however, who shall sell or otherwise dispose of Bibles in the vulgar tongue, to any person not having such permission, shall forfeit the value of the books, to be applied by the bishop to some pious use, and be subjected by the bishop to such other penalties as the bishop shall judge proper, according to the quality of the offence. But regulars shall neither read nor purchase such Bibles without a special license from their superiors."

Books compiled or edited by heretics, even if they do not touch upon religion, are by Rule 5th allowed only after being corrected and mended by catholic divines.

By Rule 10th. "The house or places

where printing is done, and all shops of bookellers shall be frequently visited by deputies of the bishop and inquisitor, so that nothing that is prohibited may be printed kept or sold. Bookellers shall keep a catalogue of all books on sale, signed by such deputies, and shall not keep or sell, or in any way dispose of any other books without permission, under severe penalties, by the bishop, who shall also punish the buyers, readers or printers of such books."

The importation of foreign books is prohibited; and "no one shall presume to give to read, or lend, or sell any book which he or any other person has brought into the place, until he has shown it to the deputies and got their permission." Even heirs and executors shall not read or dispose of the books of any deceased person without leave. "Finally, it is enjoined on all the faithful, that no one presume to keep or read any books composed by heretics, or the writings of any author suspected of heresy or false doctrines, he shall instantly incur the sentence of excommunication. And those who read or keep works interdicted on another account, besides the mortal sin committed, shall be severely punished at the will of the bishops."

EMERSON PRESCOTT.

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